

with the brunk of a very rich
Warning-Piece

and it is the same to the poor as to the rich
and it is the same to the rich as to the poor
TO THE
Sloathful, Idle, Careless, Drunken, and
Secure Ones, of these last and
worst of Times.

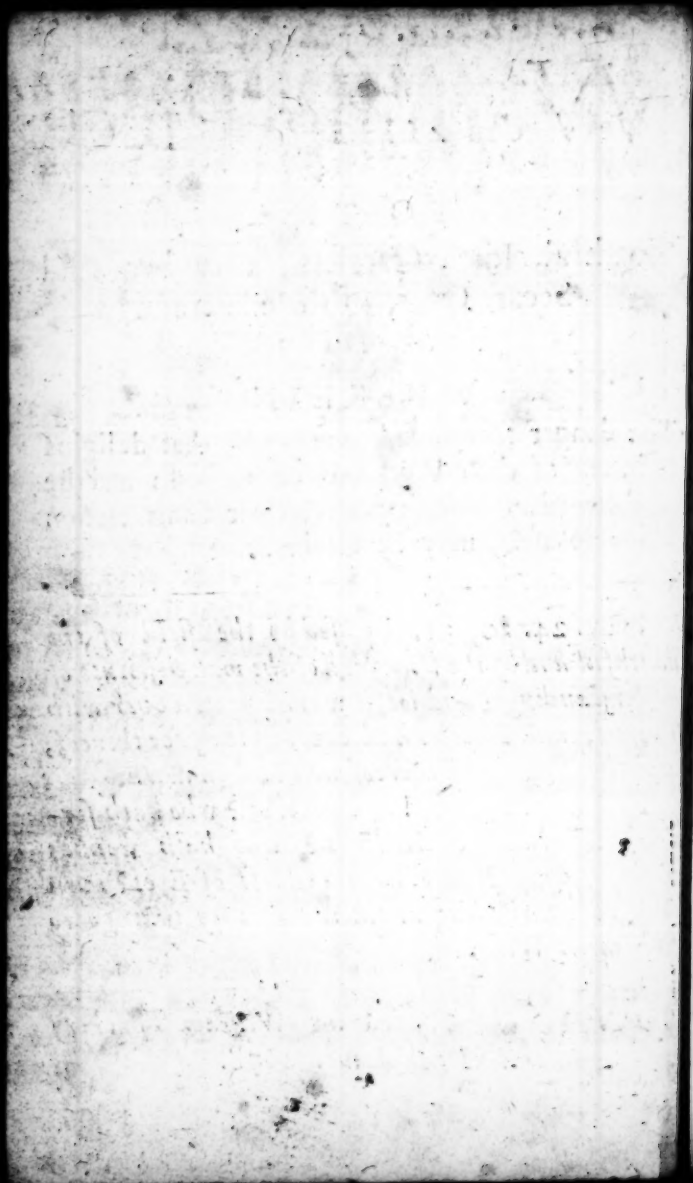
WHEREIN

The danger that attends every one that delights
in any of these Vices may be avoided : and the
Reward of those that have their Conversation
in Holiness, may be attained.

Prov. 24. 30, 31. *I passed by the field of the
sloathful and by the Vineyard of the man destitute of
understanding ; and loe, it was all grown over with
Thorns, and Nettles had covered the face thereof,
and the stone-wall thereof was broken down.*

Prov. 23. 29, 30. *Who hath Woe ? who hath sor-
row ? who hath contentions ? who hath wounds
without cause ? who hath redness of Eyes ? even
they that tarry long at the Wine, they that go to
seek mixt Wine.*

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A

W A R N I N G

TO THE

Sloathful, Idle, Careless, and
Secure Ones, &c.



Herein can a friend more unfold
his love, than in preventing dan-
gers before their birth, or in re-
ducing one to safety which is tra-
velling in the way to ruine? He
be plain, argues honesty.

Croesus counselled Cyrus, that if he meant
to hold the Lydians in slavery, that he should
teach them to sing, and play, and drink, and
dance, and dally; for (saith he) that will do it
without your endeavour.

The Devil with pleasure pipes men into se-
curity, then steals away their souls, and leaves
them to the wrath of God. Wics is of such

ready complexion that it cannot chuse but teach the soul to hate. 'Tis true, men learn to do evil, by doing that is next it (nothing.)

Idleness is the most corrupting slye that can blow in any humane mind : Tell me if there be any life moze irksome than idleness ; it is the sink which receiveth all the filthy channel of vice, and with that poisonous air it poisoneth and infecteth the soul. Man being idle hath his mind apt to all uncleanness, and when the mind is void of exercise, the man is void of honesty ; prosperity engendzeth sloath, it turneth the edge of wit.

Aristotle saith, That which is most noble by nature, is made most vile by negligence ; idleness is the only nurse, and nourisher of sensual appetites.

Hierom adviseth us, ever to be doing something, that the Devil find us not idle ; for it is his cushion wherewith he lulls the soul asleep in sin. Saith Origen, It teacheth much wickedness. Cicero saith, They that do nothing learn to do ill. Idleness is the mote that sozeth and soonest infecteth the mind with many mischiefs. It is against nature (saith Cicero) yea the sloathful man sleepeth in his own want : it is hard for him that will not labour to excel in any Art : Idleness is the enemy of Vertue, and the very train of all wickedness.

A Warning to the sloathful.

Galen saith, Sloath loseth time, dulleth the understanding, nourisheth humours, choaketh the brain, and displeaseth God.

Seneca saith, It's the mother of poverty, it's the ready way to Atheism.

Homer saith, Idleness maketh of men, women: of women, beasts: and of beasts, monsters.

Pythagoras gave his Disciples this precept, Take good heed that thou sit not upon a bushel, meaning that Idleness ought especially to be eschewed. Lust is quenched through labour; and kindled through idleness.

The idle heart is moved with no Prayers. The rich man, if he wax idle, will quickly be poor. It's the step-mother of Wisdom and Science. Men are born to good works, whereof our souls may serve for an invincible proof, seeing it is never still, but in continual motion and action: it decays the health of the body. The Wives can abide no drowzes among them, but as soon as they begin to be idle, they kill them, saith Plutarch. The wise mans idleness is his continual labour. Carthage was overcome; Rome by idleness came to ruine, (saith Augustine.)

Solomon saith, Prov. 12. 11. he that followeth the idle is destitute of understanding. The Egyptians to banish idleness, made a Law that every one monthly should give account

A Warning to the Sloathful.

who be spent his time, and had their names registered in a Book for the same purpose. Idleness doth cause in man dishonest thoughts, and opens the gate unto all vice: but the good exercises of vertue do shut the way of the temptation that the Devil cannot get in. Solomon saith, Go to the Pismire, O sluggard, and behold her ways, and be wise; for she having no guide, nor governour, nor ruler, prepareth her meat in the summer, and gathereth her food in the harvest, Prov. 6. 6, 7, 8, 9, &c. If the word of God cannot instruct thee, yet learn of the little Pismire to labour for thy self, and not to burden others. How long wilt thou sleep, O sluggard, when wilt thou arise out of thy sleep, Prov. 24. 33, 34. Yet a little sleep, a little slumber, a little tiding of thy hands to sleep. Therefore thy poverty cometh as one that travelleth by the way: (What is, suddenly, and when thou lookest not for it) and thy necessity like an armed man: It shall come in such sort, that thou shalt not be able to resist it. Salomon expresseth lively the nature of the sluggards, who though they sleep never so long, yet have never enough but seek occasions thereunto. Idleness, one of the sins of Solomon, it is said, that abundance of Idleness was in her, and in her daughters. Ezek. 16. 49.

David through idleness committed Adultery, as we may see, 2 Sam. 11. 2.

Syrach

A Warning to the Sloathful.

Syrach saith, That Idleness bringeth much
ebtl, Ecclef. 33. 26. St Paul commanded, that
he that would not worke should not eat, for saith
he, We hear that there are some that work not
at all, but are busie bodies; therefore them that
are such, we command and exhort you by our
Lord Jesus Christ, that they work with quiet-
ness, &c. 2 Thes. 3. 10, 11. for saith he, being
idle, they go about from house to house; yea,
they are not only idle, but also praters, and
busie-bodies, speaking things that are not com-
ly, 1 Tim. 5. 13. Go to the Crane thou babler,
read her story, and let her inform thee, who fly-
ing out of Sicily, puts little stones in her mouth,
lest by her gagling she might betray her self as
a prey to the Eagles of the Mountain Taurus;
which with this policy she flies over in safety.
Silence is ebery where safe-guarded, while an
unruly tongue may procure ruine, and prove as
a sword to cut the thread of life in two. Where
there is a flood in the tongue, there the heart is
empty; in many words there is error often
committed, for truth doth consist in few words.
Better it is to make a small scarre by speaking
little, than a deep wound by much babling.
Silence is a gift without peril, and a treasure
without enemies, saith Phocion.

Our Saviour saith, That for every idle word
that man shall speak, they shall give an account

A Warning to the Sloathful.

at the day of Judgement: for by thy words thou shalt be justified, and by thy words thou shalt be condemned, Mat. 12 36, 37. Therefore it doth highly concern every one to be very careful what they speak.

Above all things flye from idleness, for it's the mother of vice, and the step-mother of all vertue; it is nothing indeed but a very death, and the Sepulchre of a man that is yet living. God would that man (which was endued with so many good gifts of perfection) should not live idly. Thou that livest here so compassed about with so many enemies, how much cause hast thou to avoid idleness, and to flye away from it? God placed Adam in Paradise, to the end that he should labour and work there, Gen. 2. 15. and yet he for all his labour, sustained great loss and harm, and thinkest thou to gain, by living at thy own will and pleasure? Job saith, Job 5. 7. That man is born to trouble, as the sparks flye upwards: and therefore God hath given thee two hands to work withal, as he hath given the Birds two wings to flye withal. He that goes about to shoot at any Bird, will not shoot at him as he flyeth, but will tarry and expect until he stand still: so the devil will not seek to shoot at thee, or hurt thee when thou art well occupied in any good work, but waiteth the time until that he may find thee idle, that he may then strike

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Strike thee with his temptations, and take from thee the life of thy soul: therefore thou must alwayes be occupied, that the Devil may never find thee idle. The Vessel that is occupied, and full already, can contain no more in it, and the mind that is fully occupied about good things cannot admit of evil thoughts into it; but if the Devil findeth it unoccupied, he will put evil cogitations into it: The water which continueth running, bringeth forth good fish, but the standing waters, or marishes, and lakes, do bring forth Frogs and Serpents, and that Fish that is in them, is unsavory and dangerous to eat of; and what canst thou bring forth if thou be idle, but foul and dishonest thoughts: Dye away from thee all idleness, for if thou sleepest not away from thy pleasure, thou canst not chuse but be taken prisoner by a number of vices, 1 Sam. 19. When David was occupied with the continual persecution of Saul, he falls not into sin, as he did afterwards when he was idle at home in his own Palace, 2 Sam. 11. And when Solomon was occupied about his building, he did not offend God; but when his work was at an end, and that he gave himself unto idleness; he committed very great offences, 1 Kings 11. The Tribe of Dan searching out an inheritance to dwell in, they sent five men out of their Coast, and they came to Laish, and they saw

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saſe the people which were therein, which dwelt careless; and when they returned back unto their Brethren, the first motive that they used to encourage them for to go, was this, said they, If you will go you shall come unto a careless people: so they went up and smote the people with the edge of the Sword, and burnt the City, Judges 18. You that are given unto idleness, sloathfulness, and carelessness, behold and consider the end of these people, when the men of Laish, it caused their destruction; therefore be ye diligent: the men that went to blow the Country of Laish, they said to their Brethren do you sit still, be not sloathful (as if they should have said) will you lose this good occasion through your sloathfulness, v. 10. Then they used another motive to draw them from Idleness, saying, The Country is a place that doth lack nothing that is good in the world. Here you see that the Tribe of Dan through their diligence obtained this fruitful and plentiful Country which did lack nothing in the world: And those idle people of Laish through their carelessness did not only lose their City and their Country, but it also caused the destruction of themselves too: therefore flee from idleness and carelessness, for fear the like judgement befall you.

While

A Warning to the Sloathful.

While the Trojans were watchful, their City
they kept,
But lost it was when they securely slept.

And when their City (thzough their careles-
ness) was all of a flame, they cryed, Troja
fuit, here was a Troy, oz we had a Troy! hast
thou some thoughts of acting some honourable
enterprize, and doth idleness, sloathfulness, oz
carelessness put as it were a blot in the way,
saying it is too difficult oz impossible for thee; I
pray thee be not deluded by this flattering Sy-
rian, for Nihil est tam difficile, sed ex labore faci-
cile vincatur, that is, there is nothing so hard
but by labour is easily overcome. The Heathen
Poet could say:

By industry the Tygers gentle grow,
And the wild Lyons may be tamed so:
And the fierce Bull, whose ire doth provoke,
By industry is brought to bear the yoke. Ovid.

Lobe overcometh all things, and diligence
doth the like.

Idleness is the nourisher of all carnal vice:
if thou wilt flee from idleness, thou shalt soon
make all sin and vice to famish in thee, for
thereby thou takest away all the sustenance that
maintaineth it. Solomon saith, Prov. 10. 16.

The

A Warning to the sloathful.

The labour of the righteous tendeth to life. The way to Heaven is full of trabel and continual occupations of holiness and vertuous exercises. If thou dost but remember seriously all the time which thou dost lose, that thou must render a strict account, or reckoning to the Almighty God, thou wouldst not lose one jot thereof. The Spirit of God doth shew it self where it is, for it will suffer no idleness to rest or harbour where it is, or where it remaineth. When thou art idle, thou dost lose the best thing which thou hast, which is Time.

By ever learning Solon waxed old,
For time he knew was better far than Gold;
Nature might give him Gold which would
But nature could not give him yesterday. (decay

Gather thy Manna in the eve of the Sabbath, that thou mayst rest when the Sabbath day cometh, Exod. 16. that is, take pains, and labour whilst thou art in this life, that thou mayst rest and take thine ease when that great feast of eternal Bliss cometh. The Land that lyeth idle, and is not tilled, bringeth forth nothing but thorns, thorns, & unprofitable weeds, and if thou dost not flee from idleness, thou canst not chuse but thy heart will be full of evil thoughts.

thoughts. S. Paul saith, Gal. 5. 15. Take heed
therefore that you walk circumspectly, not as
fools, but as wise; occupy therefore the land of
thy heart, in good and holy exercises, to the in-
tent that thou mayest eber be doing of good
works, and bzing forth the fruits thereof. Chzist
teacheth by a similitude, that he alwayes calleth
man to labour: A certain houle-holder went for
to hire labourers into his vineyard, Mat. 20.
He went about the first hour, and about the
eleventh hour, and alwayes found some standing
idle, and he began to repzoke them, saying, Why
stand ye here all the day idle? and he said, Go
into my vineyard. This similitude doth plainly
demonstrate unto us, that God would not have
us be idle at no time of the day. Solomon saith,
Prov. 10. 4. A sloathful hand maketh poor, but
the hand of the diligent maketh rich; Chap. 13.
4. The sluggard lusteth, but his soul hath
nought, but the soul of the diligent shall have
plenty. Chap. 18. 9. He also that is sloathful in
his work is even the Brother of him that is a
waster. Chap. 19. 15. Sloathfulness causeth to
fall a sleep. Chap. 20. 13. Love not sleep, lest thou
come to poverty, open thine eyes, and thou shalt
be satisfied with bread: Fly from sloath lest thou
fall a sleep, and loke not sleep lest thou come to
poverty: but open thine eyes to be diligent, and
thou shalt be satisfied with all things necessary

for thee. verse 4. The sloathful will not plow,
because of Winter, therefore shall he beg in the
Summer but have nothing, Chap. 21. 25, 26. The
desire of the sloathful slayeth him, for his hands
refuse to labour: he thinketh to live by toying
and desiring all things, but will take no pains
to get it; for saith the wise man, He coveteth
evermore greedily, Chap. 22. 13. The sloathful
man saith a Lyon is without. I shall be slain in
the street. Solomon derideth them that invent
vain excuses because they would not do their
duty, Prov. 26. 13, 14, 15. As the door turneth
upon the hinges, so doth the sloathful man upon
his bed. Chap. 19. 24. The sloathful hideth his
hand in his bosome, and it grieveth him to put it
again to his mouth. Chap. 15. 19. The way of the
sloathful man is an hedge of thorns, he sheweth
some let or stay, and will not go forwards.
By sloathfulness the roof of the house goeth to
decay, and by the idleness of the hands the house
droppeth through, Eccles. 10. 18. I passed by the
field of the sloathful, and by the vineyard of the
man destitute of understanding, and loe it was all
grown over with thorns, and nettles had covered
the face thereof, and the stone wall thereof was
broken down; then I beheld and considered it
well, I looked upon it. and received instruction
Prov. 24. 30, 31, 32. Herein appeareth one
chief point of Solomons wisdom: that is to con-

ward, and looke upon the errours of other men,
and thereby learn to eschew them; for to see
the great loss and detriment that cometh of
idleness and sloathfulness, and considering of it
to become diligent, and laborious, is surely a
great sign of a wise and prudent man; he is hap-
py that by other mens faults doth learn to be-
ware.

That servant which had one Talent delibe-
red unto him, Mat. 25. 26, 28, 30. he through
slothfulness hid it, and did not occupy it: his
Master said unto him; Thou evil servant, and
slothful, for so he called him, and he said, Take
the Talent from him, (moreover he said) Cast
therefore that unprofitable servant into utter
darkness, there shall be weeping and gnashing of
teeth: there is nothing but meer darkness out
of the Kingdom of Heaven. Here we see that
slothfulness doth not only lose all things in the
world (as the men of Laish did) but also eternal
happiness hereafter, for said the Master, Cast
that unprofitable servant into utter darkness.
Now sith it is so, who is it that will or dare
give themselves unto idleness, or slothfulness,
seeing by it, we do not only lose all things that
are good here, but also hereafter.

Syrach speaking of the sluggard, saith, Ecclesi-
22. 1, 2. A slothful man is like a filthy stone,
which every man mocketh at for his shame. A
sloth-

slothful man is to be compared to the dung of
oxen, and every man that taketh it up will shake
it out of his hand. Like as the idle stone gathereth
moss and filth, so doth the slothful both
sickness of body, and corruption of mind.

Thus in brief you have heard what idleness
is, and the fruits of it, for first it teacheth men
to do evil, and it is the sink which receiveth all
the filthy channel of vice, and with that poisoneth
and infecteth the soul, it's an enemy to ver-
tue, and the very train to all wickedness, it los-
eth time, it dulls the understanding, it nourish-
eth humours, it displeaseth God, it's the mother
of poverty, it's the step-mother of wisdom, and
the ready way to Atheism, and it kindles lust.
Carthage was overcome, and Rome came to
ruine through it. It causeth evil and dishonest
thoughts, it opens the gate to all wickedness,
it's one of the sins of Sodom, and by it David
committed Adultery, it bringeth much evil and
it causeth them be meddling where it doth not
concern them, and so are called prattlers, and
bustle-bodies, speaking things that are not
comely: we must give account for every idle
word: though idleness we are in danger to lose
all things in this world: Solomon through idle-
ness committed great offences, yea, it caused
the people of Lash to lose their City and their
Country and the destruction of themselves too.

At

It caused the City of Troy to be all on a flame ;
 therefore flye from idleness, and thou shalt soon
 make all sin to smite in thee ; for it is the suste-
 nance that maintains it. That land that lyeth
 idle, bringeth forth nothing but thyns, thorns,
 and thistles : by idleness the roof of the house
 doth rotte through. And besides all this, thou art
 in danger thereby to be cast into utter darkness.
 The Prophet Jeremiah saith, Jer. 48. 10, 11.
 Cursed be he that doth the work of the Lord
 negligently ; and in the next verse he saith, Mo-
 ab hath been at rest from his youth, and he hath
 settled on his lees : Zeph. 1. 12. But the Lord
 will search Jerusalem with lights, and visit the
 men that are frozen in their dregs, and say in
 their heart, The Lord will neither do good nor
 evil : Thus you see what a dangerous condition
 the idle, sloathful, careless, and secure ones are
 in. First they are careless of Grace, and the
 means of it, as the Word, Repentance, Faith,
 prayer, &c. Secondly, they are fearless of Gods
 Judgements. Thirdly, they are feelingless of
 the heavy burthen of their sin, so that the spirit
 of slumber is a binding up of their faculties ;
 depriving them of the exercise of grace : To
 them grace is no care, judgment is no fear,
 sin is no sorrow, their ignorance doth grow,
 and they are negligent in matters of saluati-
 on, they are careless in Gods service, like

A Warning to the Sloathful.

Unto that careless servant, that began to eat and drink, and to be drunken, Matthew 24. They delay repentance; security soundeth it is not yet time, they ever dream of felicity, boasting of their own hearts desire: With the Dolphin they swim in delights, when destruction is nearest, till at last securityes maid wofully cryed the hour is past.

Idleness and carelesnes is the fore-runner, either of gross sins, great crosses, or most terrible judgements, it emptieth the heart of Grace, and it sweepeth and garnisheth it for Satan: God will hide his face and trouble shall follow. The rich man that had much goods laid up for many years, said to his soul, Luke 12. 20, 26. Live at ease; And God said unto him, O fool, this night will I fetch away thy soul from thee. 1 Thel. 5. 3. When they shall say peace and safety, then shall sudden destruction come upon them, as the travel upon a woman with child, and they shall not escape, it shall be felt before it be seen like a Thief in the night. Woe to them that are at ease in sin, Amos 6. 1. Gideon smote the careless host: security was the overthrow of Laish, Judg. 8. 11. and 18. 7, 10, 27.

The good man of the house awaketh to save his goods from the Thief, the Husbandman for his Harvest, the Merchant for his Wares, the Souldier for his spoil: and shall we lose an eternal

A Warning to the Sloathful.

eternal crowne with sleeping: He that hath the key of David hath opened the way: the way is opened but yet narrow. Awake and arise to enter in: Matthew 25. When the Trilbee is past, the foolish cry open, open; come awake a little and begin a little to enter in; but finding the way strait; first with Lots wife they look back, 2 Pet 2. 5. then with Demas they turn back, and with the dog they run back to their vomit. When thou thinkest upon that crowne, think therewithal upon this word, Few, few enter in, few are chosen; in the great deluge, ver. 8. few souls were saved; in the overthrow of Sodom, but Lot was saved. Amongst the sixty three thousand five hundred and fifty of the people of Israel, only Joshua and Caleb entred into the Land: Therefore unceasingly importune that holy one of Israel like the urgent widow, be not idle, or sloathful, but diligent and vigilant. Leave him not till with Jacob thou get a blessing.

A word ortwo of the Definition of
Drunkenness.

The dzink is the betrayer of the mind, and doth disapparel the Soule, yea the thoughts of the heart (which God hath secluded from the very devils) by drunkenness do suffer a search: the Devil could never find a cunninger bait, to angle both for the acts and meanings of men, than drunkenness is. You shall scarcely find a man that is much addicted to dzink that is not ruined. What a monster is man in drunkenness, he hath a swimming eye, a face both roast and sod, and a tongue clammed to the roof and gums, a drumming ear, a seabered body, a boiling stomach, a mouth nasty with offensive fumes till it sicken the brain, a palled head, and legs tottering up and down their misluned burthen; he hath no memory at all, for the abundance of dzink hath dzotoned up that noble recorder; and while Bacchus is his chief God, Apollo never keeps him company; friends and foes, familiars and strangers, are then of equal esteem.

Drunkenness is the funeral of all intelligible

A Warning to Drunkards.

ble men; A drunken mind, and a drunken stomach are both alike, neither can retain what they receive: I will loath to admit of a familiar so infectious as this. The wise man adviseth us to the contrary, saying, Prov. 23. 20, 21. Keep not company with drunkards, nor gluttons; for the drunkard and the glutton shall be poor. And St. Paul saith, 1 Cor. 5. 11. If any man that is called a Brother be a fornicator, or covetous, or an idolater, or railer, or a drunkard, or an extortioner, with such a one eat not. St. Paul asks a question and answers it himself, saying, 1 Cor. 6. 9, 10. Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggers, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the Kingdom of God. Gal. 5. 19, 20, 21. The works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresies, envies, murders, drunkenness, gluttony, and such like, whereof I tell you as I have told you before, that they which do such things, shall not inherit the Kingdom of God. The Apostle in these two places reckons more than twenty damnable sins, and the drunkard, the glutton, and the railer, do as it were

A Warning to Drunkards.

bring up the rear of this wicked and ungodly
Regiment. I beseech you cast your eyes back, &
seriously consider, whether thou art at league
with any of these soul-destroying soldiers, for
if thou be, thy state is dangerous: Therefore see-
ing that we have so many strange enemies to
encounter withal, we have great cause to take
St. Pauls counsel, Ephes. 6. 11, &c. for to be
strong in the Lord, and to put on the whole ar-
mour of God: That we may be able for to
wrestle, and to overcome those potent enemies.
Whosoever friend I make choice of, I hope for
to have them endowed with these two vertues
(that is) mildness and temperance: An excellent
Cabeat. Luke 21. 34. Take heed to your selves,
lest at any time your hearts be oppressed with
surfeiting and drunkenness, &c. Drunkenness
of the Hebrews is called wine-bibing; then S.
Pauls counsel is not to be despised; Ephes. 5. 15,
16, 17, 18. Take heed therefore that ye walk cir-
cumsp. ctly. not as fools, but as wise, redeeming
the time, for the dayes are evil: wherefore be ye
not unwise, but understand what the will of the
Lord is; and be not drunken with wine, wherein
is excess. Paul doth not forbid the use of wine
but the abuse of it: for to Timothy he said thus,
1 Tim 5. 23. Drink no longer water. but use a
little wine for thy stomachs sake, and thine of-
fer infirmities. Solomon saith, Prov 31. 6, 7.
Give

Give ye strong drink unto him that is ready to
perish, and wine unto them that have grief of
heart. Let him drink that he may forget his po-
verty, and remember his misery no more. Psal.
104. 15. Wine maketh glad the heart of man.
Strong drink is the good creature of God, pure
to the pure; which serveth, 1. Naturally for
the bodies nourishing and strength, and to be
used with sobriety. 2. Physically for the cor-
roboration of the body, and refreshing of the mind.
Wine (saith Austin) moderately drunken is
medicinable, but drunken more than need re-
quireth, it consumeth, it's poison.

Drunkenness is not only when wine hath
banished wit, which may soon overtake a weak
brain, but also when one doth sit long at drink,
albeit their brain were strong enough to bear
it, which is called, Prov. 23. 30. One that tarri-
eth long at wine, that goeth and seeketh mixt-
wine. Such kinds of drinking, are as well com-
demned, as staggering ebriety: such like drun-
kenness is called a boiling, chafing, or waxing too
hot with wine. Some delight to be drunk alone,
some provoke others to do the same, some drink
by measure, but of measure: the drunkard saith,
do me reason, while as both his demand, and the
others grant is altogether reasonless. All these
sorts are affected with this malady, and with
this blessed vice diseased: custom maketh this

A Warning to Drunkards.

Disease contagious to many; use altereth nature, and custom brings idle superfluity to urgent necessity: First, the drunkard drinks for thirst, then for delight, at last for wantonness, and then without measure, by an unsatiate voluptuousness. When I name wine, it is to be taken (Synecdochically) for all sorts of strong drink: one drunkard is the cause of another, saying, Isa. 50. 12. Come I will bring wine, and we will fill our selves with strong drink, and to morrow shall be as this day, & much more abundant, as the challenged drunkard doth alledge, Prov. 23. 29. that company causeth him, who forced him with, either drink or get thee gone, 1 Cor. 5. 11. to witte they are expressly forbidden to keep company with drunkards and gluttons, Ephes. 5. 11. and that thou shouldest have no fellowship with the unfruitful works of darkness. But a graceless heart, turning the grace of God into wantonness, and having the mind feeble and weak, suffereth sensuality to reign over reason, and grace. St. Jude saith, Jude 12. These are spots in your feasts of charity, when they feast with you without all fear, &c. v. 12. these are murmurers, complainers, walking after their own lusts, whose mouths speak proud things, &c. 2 Pet. 2. 10, 12, 13. These are makers of sects, fleshy, having not the spirit (of regeneration) they shall receive the wages of unrighteousness.

A Warning to Drunkards.

1 Thes. 5. 6, 7, 8. Therefore let us not sleep as do others, but let us watch and be sober: here sleep is taken for contempt of salvation: when men continue in sin, and will not awake to godliness: for they that sleep, sleep in the night, and they that be drunken, are drunk in the night: but let us which are of the day be sober, putting on the breast-plate of faith, and love, and the hope of salvation for an helmet. Eph. 6. 17. The wise man saith, Eccles. 10. 17. Blessed art thou, O Land, when thy King or Governours, eat in time for strength and not for drunkenness. They that drink for drinks sake are too usuall at drinkings (who as Demosthenes said to King Philip) Spunges, who want but a wide wound to their wanton will. Some think that drink is given of God not only for necessity, but also for delectation, thinking thereby they may exceed as they please: they consider not that strong drink was given to men, to cheer the heart, and not to oppress it, and to praise God for it, and not to offend him with it or by it. Some think that drunkenness is physical, wherein they foolishly erre, esteeming the poison of the soul to be good physick for the body: when the medicine is so filthy, the healing or curing is thought to be as filthy.

A drunkard is like a Leech that still sucketh and cannot be satisfied. When necessity is satisfied.

tiassed, insolency raises his appetite, he backs his drunkenness with Tobacco, that by all the four elements, earth, water, aire, and fire, he may be intoxicated. Drunkenness as it darkeneth the wit, and perberteth the imagination: so beyond all the affections it stirreth up cooler, by a conueniency of the sulphurous heat that is both in drink and in the bilious humour concurring to make the greater flame, to kindle up the heart for the smallest injury. Cambyles, the King of Persia in his drunkenness was incensed at the gentle reproof of his minion Praxaspes, and killed his son. Alexander at the wine killed in his foolish fury his most loving Clitus, for the which when he was sober again, he attempted to kill himself. Anger is a madness, most and voluntary, but drunkenness is both custumable, and voluntary, and an insatiable evil.

Philoxenus twisped a Cranes crag, and Melanthius a Swans neck of three cubits long, that they might by the longer space enjoy the pleasure of their drink: his life is vita Ranarum, a Frogs life, saith Erasmus. Frogs looe to live in moozish places, he in his pots, like aspe (suctu vivit) he lieth by sucking. Caline is the mirror of the mind; he is like Bonosus, who was bozn not to live, but to drink, saith Aurelianus. Drunkenness for delight, for company, for bragging,

A Warning to Drunkards.

bery, for contention, and for inflamed charity,
to absent friends, his belly is his God, Phil. 3. 19.
and is unfit for the service of that high God,
1 Thes. 5. 17. He abuseth his creatures, shameth
himself, and is enabled to sin: when he should
mourn, he is merry, saying to morrow we shall
dye, and he drinks wine in bowls when he should
be sorry for the affliction of Joseph, Amos 6. 6.
like the Epicure, which saith, let us eat, drink,
and be merry, for after death there is no plea-
sure. The Lord God of hosts calls unto weeping
and mourning, and behold joy, and gladness,
slaying oxen and killing sheep, eating fish, and
drinking wine, Isa. 22. 12, 13. instead of repen-
tance, they contemned the admonition of their
teachers, saying, Let us eat and drink for our
Prophets say, we shall dye to morrow. But con-
sider immediately after what y^e Prophet saith,
Ch. 24. 7, 9. The wine faileth, the wine hath no
might, all that were of merry heart do mourn.
They shall not drink wine with mirth, strong
drink shall be bitter to them that drink it. The
Lord pronounceth woe upon woe to drunkards,
Chap. 5. 11, 22. Woe unto them that rise up ear-
ly to follow drunkenness, and to them that con-
tinue until night, till the wine do inflame them.
Woe unto them that are mighty to drink wine,
and to them that are strong to pour in strong
drink. Four several times doth the Prophet

A Warning to Drunkards,

pronounce woes to drunkards in one chapter. The wise man saith, Prov. 23. 29, 30, 32. To whom is woe, to whom is sorrow, to whom is strife, to whom is murmuring, to whom are wounds without cause, and to whom is redness of eyes: even to them that tarry long at the wine &c. In the end thereof it will bite like a serpent, and sting like an adder.

Now seeing that there is such a strong chain that is linked together with so many woes, which reacheth as far as betwixt the drunkard and destruction (except repentance break this chain) it will assuredly dash down vengeance upon the body, or soul, or both: Now therefore seeing it is so, Christs Charge is not to be rejected, Luke 21. 34. Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting, and drunkenness, and cares of this life, and lest that day come on you at unawares.

King Belshazzar made a great feast to a thousand of his Princes, and they drank wine in the golden vessels, which his father had brought from the Temple in Jerusalem, Dan. 5. At the same hour appeared the fingers of a mans hand which wrote, &c. Then the Kings countenance was changed, and his thoughts troubled him: so the joints of his loins were loosed, and his knees smote one against another; and the same night was Belshazzar the King slain: here we

see

A Warning to Drunkards.

See how near drunkenness and destruction was
struck: the same hour his thoughts troubled
him, and the same night he was slain. The vine
brings forth three Grapes, the first of pleasure,
the second of drunkenness, the third of sorrow.
It is folly to rebuke a drunken man: examples
we have of Abigail, a woman of singular wis-
dom, 1 Sam. 25. 36, &c. For she came to Nabal
her husband, and behold he made a feast in his
house, like the feast of a King and Nabals heart
was merry within him, for he was very drunken;
wherefore she told him neither less nor more,
until the morning arose; then in the morning
when the wine was gone out of Nabal, his wife
told him (that David had bowed to destroy both
him and all his house, for denying of his servants
that small request which they desired: and the
text saith) when she had told him those words, his
heart died within him, and he was like a stone, &
about ten days after the Lord smote Nabal that
he died. From hence we may gather how close
drunkenness and destruction are linked toge-
ther: Wine hath as much force as fire, for as
soon as it overtaketh one, it dispatcheth him,
it discloseth the secrets of his soul, and trou-
bleth the whole mind. Wine is the blood of the
earth, and the shame of such as abuse it. Mark
the end of Drunkards, and abhor their wicked-
ness, Isa. 28. 1. Woe to the Crown of pride, the
drunkards

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drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. ver. 7, 8. They have erred because of wine, and are out of the way by strong drink; the Priests and the Prophets have erred by strong drink, they are swallowed up with wine, they have gone astray through strong drink, they fail in vision, they stumble in judgment: for all their tables are full of filthy vomiting, no place is clean. From hence we may gather this threefold observation: First there is pronounced woe to the Drunkards, their glorious beginning shall have a fading or sterill conclusion. Secondly, the drunkards they err, they are out of the way, They fail in vision, they stumble in judgment. Syrach saith, Eccles. 19. 1, 2. Wine and women lead wise men out of the way, and put men of understanding to reproof. A labouring man that is given to drunkenness, shall never be rich, saith Syrach. Lots Daughters made their Father drink Wine, and then lay with him, Gen. 19. 33. But he perceived not neither when they lay down, neither when they rose up. Wine had so obscured his judgement, and so darkened his understanding, and so he fell into that sin of incest with his own Daughters. Lastly, the loathsomeness of drunkenness, All their tables are full of filthy vomitings, no place is clean; what

A Warning to Drunkards.

what can be moze filthy? Ambrose saith, the first evil of drunkenness, is the danger of chastity. Nothing maketh drunkenness to be moze abhoyed than the filthy and beastly behaviour of those men, whose stomacks are overcharged with excess. The Lacedemonians would often shew their Childezen such as were drunk, to the end they should learn to loath that vice: it is a monster with many heads, as filthy talk, fornication, wrath, murther, swearing, cursing and such like. The Spartans caused their childezen to behold their slaves when they were drunken, to move them to the detestation of that vice. Wine inflameth the liver, rotteth the lungs, dullerh the memory, and breedeth all diseases: Therefore flee from drunkenness, for it is the Author of a thousand evils, it maketh wise men fools, and it bringeth diseases to the body, and destruction to the soul: it is that vice which stirreth up lust, anger, grief, and extremity of love: it distempers the wit, weakeneth the feet, and overcometh the vital spirits, saith Aristotle. It burns up beauty, and hasteneth age, it's a bewitching Devil, a pleasant poison, & a sweet sin, saith Augustine. Drunkenness maketh of a man a Beast, a strong man weak and of a wise man a fool, saith Origen. Where drunkenness is mistress, there secretie beareth no mastery. Steel is the glass of beauty, and wine

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Wine is the glass of the mind, it is a root proper
to every disease, saith the brather man Plato.
It hath drowned more than the Sea hath drow-
ned: Drunkenness makes a man more brutish
than Balaams Ass, he could walk and talk; but
many times a drunkard can do neither. An-
charchis saith, the first draught that a man drinks
is for thirst, the second for nourishment, the
third for pleasure, and the fourth for madness. What
a voluntary madness do drunkards run
into when four draughts will not satisfie their
unsatiable desires! no, notten times four.
Surely, surely, they are more frantick than
those in Bedlam. Drunkenness darkens the wit,
it perberbs the Imagination, and it stirs up
choler. Plato bade drunken and angry men to
behold themselves in a glass, and if they will do
so, here is one wherein they may behold them-
selves most clearly. Drunkenness is nothing
else but a voluntary madness. What is more
hile and loathsome than is the drunkard, whose
mouth is the lodge of poisonous saboure. whose
body through excess doth tremble and shake;
whose promises are large, whose tongue be-
trayeth secrets, whose mind is soon changed,
whose countenance is transformed; for com-
monly when the head is full of wine the tongue
is set at liberty; neither is he content with
many sorts of wine, but he drowneth himself of
his

his senses in barlety of liquoz, making himself
the monst^r of excess, it's the nursery to all
contention, it kindles the coals of wrath, and
is the root of all mischief, and the ready road to
ruine. Gen. 9. Drunkenness did discover the
filthy parts of Noah, and caused Lot to commit
incest, 2 Sam. 13. 28. Drunkenness slew Am-
non, King Davids Son, and murdered Holo-
fernes, chief Captain of the Army; for it is said
that he drank more wine that day, than he had
in any day ever since he was born, Judith 12. 20.
and 13. 2. he was filled with wine, and Judith
slew him in his drunkenness. The Leopard can-
not so soon be taken by any thing as by wine, for
being drunk he falleth into the toyle. Be not
drunken with wine, for wine turneth a mans
understanding away from the truth, and kindleth
in him the fire of lust, leading his eyes into er-
rour: it's a servant to lust, and it turneth the
mind to filthy thoughts, and sin is wrought
without shame: a drunken man is ashamed of
nothing: therefore he that drinketh wine had
need of discretion, that he do not over-drink him-
self, for drunkenness causeth him to talk filthy-
ly, and to do wickedly, & not to be ashamed, but
to boast of his lewdness, thinking it to be very
good. Wine is a cause of War and sedition, but
being soberly drunken, it's profitable for the
life of man, Eccles. 31. 27, 28, 29, 30. What is
his

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His life that is overcome with wine: wine was made from the beginning to make men glad, not for drunkenness. Wine drunken with excess maketh bitterness of mind, with brawlings and scoldings. Drunkenness increaseth the rage of a fool, till he offend, it diminisheth strength and maketh wounds. St. James saith, James 3. 16. Where envying and strife is, there is sedition, and all evil works. Thus you see that all manner of evil that is under the Sun, is caused, or cometh by drunkenness. Of all vices drunkenness is the worst, and of all sinners, the drunkard is the most hateful, it being a compendium, an epitome of all other offences, and the sinner by it is made fit for any, for all enormities. Man, when he is at y best is good for little, but when he is drunk, he is good for nothing: he is then made such light stuff, that the Devil may carry him whither he listeth at every blast, which we may plainly see, if we do but consider how every breath he draws in drives him from one side of the street to another.

The Lacedemonians to make this vice odious to their children, would show them their servants when they were drunk: Though I commend not their act, yet I cannot dislike their end. Though to make their servants drunk, were a fault in the act, yet by it to make their children shun that stinking vice, was vertue in the

the end : but we are otherwise taught; not to do
evil that good may come thereof. Since then
God hath created me with a reasonable soul,
that I might follow, observe, and embrace ver-
tue and goodnesse, I will never so much degen-
erate from the end of my creation, as to make
my body which was created a vessel of purity,
to be a sink of iniquity, and turn a vessel of
vertuous things into a tun to hold drinke.

The drunkard can neither rule himself nor o-
thers, he is a disturber of peace, a devourer of
good creatures, a corrupter of manners, his wit,
foot and hand, goeth pale like, his belly burpeth
his drinke, and his drinke burterh his wit, his least
enemy may overtake him, he is like a drunken
Trojan, he disgraceth his profession, and disa-
bleth his calling; he stumbleth in judgement,
nothing is left of a man but a shape, he is proud,
furious, passionate, vain, foolish, quarrellous, of-
fensive, a railer, a rebealer of secrets; he will
scold, and scold, he will play the tyrant, or the
fool, the Lyon or the ape: he hath an inflamed
face, and reeling eyes, stinking breath, ragge-
ring legs, and hammering tongue: he goeth
like the sails of a wind-mill. Drunkenness
makes shamelesse, but truly soberne makes
them be ashamed of their beastly behaviour.
The drunkard is hardly cured, he finds his dis-
ease so pleasant, and suffers his malady to be-

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came habitual : he regards not the word of the
Lord, neither considers the works of his hands,
he contemneth all correction. Prov. 23. 35. They
have stricken me, shalt thou say, but I was not
sick; they have beaten me, but I knew it not; when
I awake therefore will I seek it still. Drunken-
ness is the mother of all vices, saith Augustine.
It is a flaming fiend, a sweet poison, a pleasant
sin, who doth it, doth not sin, but is altogether
sin. Ovid saith, I will never esteem a drunken
man chaste; for saith Hierom, It bringeth forth
bitter by, it doth beget the mind to it, Gen. 19. 32.
Examples hereof are the Sodomites, and as
David thought to have done with Uriah, Sam.
11. 13. Drunkenness is the nourishment of lust.
St. Austine saith, he is to be punished for that
he loveth the evil willingly. By Pictacus
law he that doth evil in drunkenness, should be
twice punished. By Solons law a drunken
man should dye. The Indians allowed a woman to kill
a drunken King, and for her reward, to have his
successour to her husband. The drunkard, by
Moses law was to be stoned to death, Deut. 21.
20 The Drunkard defaceth himself, it besotteth
the wit, as young Cyrus gave his answer to his
Grandfather Astyages, why he refused to drink
wine; because, said he, I took it to be poison; for
I have seen it spoil both men of wit and sense:
as Origen said of Lot, Drunkenness deceived
him

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him whom whole Sodom could not deceive. And Augustine saith, Wine is a wild teller. Alexander the victor of all was overcome with wine. It turneth strength to weakness, and health to sickness. Drunkenness (saith Seneca) doth recompence the merry madness of one hour with the wearisomness of long time. Gal. 5. 21. Oftentimes drunkards grow soon old; and besides all this, he describeth himself of regeneration, and of Christ, Rom. 6. 16. The spirit is quenched, the flesh and body of sin is strengthened, and the soul is made like a City broken down, and without walls, Eph. 5. 18. He incurreth shame, the examples whereof in Lot, Noah, and Nabal, 1 Pet. 2. 11. and poverty, and famine, Prov. 23. 17. and 25. 18. Wine in youth, turneth to water in age. The Prophet Joel saith, Joel. 1. 5. Awake ye drunkards, and weep, and howl all ye drinkers of Wine, because of the new wine, for it shall be pulled away from your mouth. The Prophet Habakkuk pronounceth woe to drunkards, Hab. 2. 15, 16. Thou art filled with shame, and shameful spewing shall be for thy glory. The Drunkard is exposed to all danger, and hath no skill to prevent any, nor feel them, Prov. 23. 34, 35. For he is as one that sleepeth in the midst of the Sea, and as he that sleepeth on the top of the mast. It bringeth on sudden death, it soweth the seeds of deadly and terrible sicknesses.

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Drunkards; more perishe by surfeit than the sword. Elijah **W.** of Israel, as he was in Terzah drinking till he was drunken, 1 Kings 19.9, 10. his servant Zimri Captain of his chariots, came and smote him, and killed him, &c. Thus you see what dangerous effects drunkenness doth produce: Belshazzar was slain in his drunkenness. Amnon King Davids **Son** was slain in his drunkenness. Holofernes was murdered in his drunkenness, and Elijah was killed in his drunkenness. Cambyfes in his drunkenness killed his own **Son**, and Alexander in his drunkenness killed his most loving friend Cleus; and besides all this, as Esau sold his birth-right for a mess of pottage; so the Drunkard his grace and glories right, for a belly full of drink, for the which he is excluded out of Heaven, Gal. 5.21. so that, when that shall be so fearfully accomplished, he may miserably say thus, O God, for how short a pleasure have I given over so great a felicity! when with the rich glutton in his fiery torments, he shall not be piced with one drop of water to quench his endless and unquenchable thirst. What will the drunkards say, when that hand-writing shall appear against them, which appeared against Belshazzar in his drunkenness, Dan. 5. and say Mene, Mene, Tekel upharlin; God hath numbred thy Kingdom, and finished it, and thou art weighed in the balance

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lance and found too light, &c. What wilt thou say if God should call thee to an account for thy stewardship, Luke 16. (when in the midst of thy drunkenness) and say, thou shalt be no longer steward, because thou hast wasted thy Masters goods; yet for all this, it is hard to cure a man that is given to drunkenness; it is difficult to speak to the belly, which hath no ears, it is folly to rebuke a drunken man, 1 Sam. 25. 36. Lycurgus to cure drunkenness, caused all the vines to be cut down. Diogenes when he was urged to drink beyond measure, did cast the drink on the ground saying, If I do drink all this, not then the liquor, but my self would be destroyed; therefore it is good to eschew the company of drunkards; one diseased sheep infects the whole flock. The consideration of the filthy manners of drunkards is a great preservative to an honest heart. This was the remedy that Anacharsis used, having ever before his eye the most filthy and unseemly manners of the intemperate. Call also frequently to mind when thou art sober, those filthy things that thou hast used, said, or done, when thou wast drunken. Plato would his disciples when they were drunk to behold themselves in a mirror, that they might the more detest their own manners. If thou couldst fall into spiritual ebriety, wherein there is a wonderful thirst for the fountain of life, and

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wouldst replenish thy heart with the rivers of
the water of life, and couldst say with David,
Psal. 42. 1, 2. Like as the hart panteth after
the water brooks, so longeth my soul after thee,
O God; my soul is a thirst for God; yea, even
for the living God, when shall I come to appear
before the presence of God. In that case thou
wouldst easily bziidle thy self from that bodily,
and more than beastly drunkenness. This spiri-
tual ebziery, albeit it be scorned by the pro-
phane, as may be seen in the example of Hanna
the mother of Samuel, 1 Sam. 1 & in the Apostles
Acts 2. 4, 13. when they were all filled with the
Holy Ghost, some mocked, and some said they
are full of new wine; yet let us sanctifie our
spiritual thirst, Eph. 5. 18. And be filled with
the spirit. Joyne herewithal prayer, hearing of
the word, meditation of Gods love, of Christs
death and union with us, and how that our bo-
dies are the temples of the holy spirit, and that
God beholdeth us as a iudge whose word is
strong, remembering alway the last day of
our life, and the world, and looke to the particu-
lar calling, that by no means thou disgrace it by
drunkenness, nor hinder it, but rather dignifie
it by temperance. To this purpose it is said;
Prov. 31. 4, 5. It is not for Kings, O Lemuel,
it is not for Kings to drink wine, nor for Prin-
ces strong drink, lest he drink and forget the
decree,

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deceit, and change the judgement of the Children of affliction. Consider also the Christian calling, that thou art a child of the light, that thou shouldst walk in the light, and not a child of darkness, that thy intention may be to walk always honestly, Rom. 13. 13. as in the day, and not in drunkenness. Tit. 2. 12. For the grace of God, that bringeth salvation unto all men, hath appeared, and teacheth us to deny ungodliness and worldly lusts, and to live righteously, godly, and temperately in this present world.

Civil laws well set down, but better executed, would be great helps against this malady to correct it. At least, the Persian law authorized by King Ahashuerus, Esth. 1. 8. was exceedingly good to restrain some degrees of this impety, which was, that none should compel another to drink; for so the King had appointed, that they should do according to every mans pleasure: that drink is most pleasant, that sufficeth a mans self. Plato's law was, not to drink to another. As drunkenness groweth by custom, so it doth fade by abstinence. As did the Rechabites in their constant abstinence from wine, at the commandment of one Jonadab. Jer. 35. 5, 6, 19. Jeremiah set before them pots full of wine, and cups, and said unto them, drink wine. But they said, we will drink no wine, for

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for Jonadab said, You shall drink no wine, neither you nor your Sons for ever, &c. We obey his voice, we drink no wine all our dayes, neither we, our wives, our sons nor our daughters, so the Rechabites kept this command. Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man, to stand before me for ever, his posterity shall continue, and be in my favour for ever, because thou hast obeyed thy fathers command. Surely this is one sufficient motive for to induce every one unto sobriety. When the drink is in the cup it is in thy power; when it is in the body thou art in the power of it; when thou drinkest thou usest the wine as thou pleasest, but after thou hast drunken, it will handle thee as it pleaseth; it is an easy entry, yea, a most slippery step to drunkenness. Consider also that God and nature hath given thee the narrowest womb, and the straitest throat above all living creatures, that thou mayst learn thereby to be most sober, 1 Thes. 5. 5. 6. be instructed in the grace of God, Tit. 2. 11, 12. watch for Christs second coming, Luke. 21. 24. Drink as thou wert to drink no more. Be careful to fill thy heart with grace, Eph. 5. 18. Heb. 13. 9. Put on the Lord Jesus, Rom. 13. 14. Gal. 5. 24. Be strong in the inner man, Eph. 3. 16. Let not thy table be a snare to thee, Psal. 69. 23. Replenish thy heart with
the

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the spi: it, befoze thou fill it with drink, with spiritual gladness, and a thankfull heart begin thy drinking, Eph. 5. 18, 19. Joel 2. 26. and all thy actions respect Gods glory. 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. And then thou shalt call upon the name of the Lord, and he will hear thee, and he will be with thee in trouble, and he will deliver thee, Psal. 91. 15.

A perswasion to Temperance, and some motives for to induce us thereunto; shewing the dangerous effects that come of drunkenness, &c.

Dost in a morning favour drink that's strong?
Then do not drink thy mornings draught too long:

However let me crave and beg this boon (noon:
You do not drink your mornings draught till
But you undo your solid senses quite (night:
If that you drink your mornings draught till
For

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For many men in their excessive bawls,
With their own bodies overthrow their souls :
And therefore never let thine own right hand
Ruine thy self, by breaking this command:

Grant me but this, and truly though I'm poor,
I'll never beg of you or yours more :

To keep from want, spend prodigally never,
To keep from spending, think thou wantest ever:
That want thou mayest not, save what thou hast
got, (not.

That save thou mayest, think that thou hast it.

The best way not to want, is to be sparing,

The way to spare, to be for want still caring :

If thou canst get, but not keep what is got,

Beggery, when all is done, will be thy lot.

When thou hast dig'd a well that water gives,

What good wil't do if poured into Sives :

As one hand brings in, t'other must lay up ,

Else thou mayst have to dine but not to sup ;

Hold fast thy state, why shouldst thou look for
more, (before.

And could'st not keep that which thou hadst

'Tis an old saying, spend and God will send ,

But what? beggery and bareness in the end.

Be sparing in expence, excessive spending

Brings what was long a getting to quick ending.

Abuse not thy estate with riotous dealing,

For riot wounds with want, want cures with

healing.

Use thy estate, but lool it not away,
 Turn'd out of all, men turn to birds of prey.
 Use but with temper that which thou hast got,
 No leech like one that had, and hath it not.
 Use thy estate, but give it not the slip, (trip.
 Want makes the old wife trot, the young wife,
 Drink not too much, if thou thy health intend,
 Every excess hath some defect i'th' end.
 Drink not extreamely, if thou love thine ease,
 Every extream breeds some extream disease;
 Drink moderately, if health thou wilt maintain,
 Excess of pleasure breeds excess of pain;
 Drink serves the bodies moisture to maintain,
 When that turn's serv'd, the rest but drowns the
 Do we not daily see that drunkenness (brain.
 And lust provoking meats, eat with excess,
 Makes men more wanton, and more feeble grow,
 More prone to vice, to pious deeds more slow?
 And what's the pleasure we can here obtain
 More than an itching humour mixt with pain:
 For in the midst of mirth for ought we know,
 We to the pit of hell may headlong go:
 When overcome with drink we lye asleep,
 We may fall down into the dungeon deep:
 When we are singing filthy Ale-house songs,
 God justly may deprive us of our tongues:
 When we are piping, peeping in the cup
 To see our fellow drunkards drink all up,
 God may in justice take away our sight,

Because

A Warning to Drunkards.
Because we knew not how to use it right ;
Before the hand can get the cup to th' head
For ought we know we may be stricken dead.
When we are merry drinking of some health ,
Sickness may come into the room by stealth ;
And one arrest in great Jehovahs name,
On pain of death to go from whence he came :
The party struck, grows ill and sick at heart,
Yet with good fellows he's full loth to part :
Some wishes him to stay, some not to shrink,
Some tells him he was hang'd that left his drink.
But what says he ? alas I know his mind,
He with his meats had rather stay behind :
I cannot blame him, for the truth is this,
Without repentance there's small hopes of blis.
The way is narrow, how then shall the blind
And staring, staggering Drunkard it ere find,
Or having found it, keep in it. sith he
Hath all his life been us'd to Heuf and Ree ?
Beware then drunkards and grow wise in time,
Hate and forsake this soul-condemning crime ;
Watch and be sober, and both fast and pray,
That thou mayst feast with Christ another day.
His throat that once did swallow down strong
Is now more full of filth than any sink : (Drink
He that did once drink wine and water strong,
A drop of water craves to cool his tongue.
As Jacob to his household, so speak I,
Unto each Ci.y, Countrey, Family :

Away

Away with those strange Gods that are among
 you, (wrong you.
 And change your garments, for these things will
 Away with whoredom, drunkenness and pride,
 Gods purity cannot such sins abide :
 Wrestle with God, let not thy courage fail,
 By earnest suits thou mayst at length prevail.
 Tell such as shall thy person laugh to scorn
 Unwisely, they but spurn against a thorn :
 And tell them that revile what I have writ,
 I doubt not but they have more hair than wit :
 More wit than wisdom, for if they were wise
 To know themselves, they would not me despise.
 Inquire not what I am, Gods gifts are free,
 With able parts mean men adorn'd may be ;
 Sound brains may be within a rugged Felt,
 An honest heart within a leathern Pelt :
 Always fair Birds have not the sweetest notes,
 Arts are not always deckt in Velvet coats :
 On highest trees are croaking Ravens born,
 When the sweet Nightingale sits on a thorn.

F I N I S.